

240  
*The Saint dismiss'd from earth,  
and sent to rest.*

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A  
S E R M O N

On OCCASION of the  
D E A T H

Of the Late REVEREND

*Mr. William Bushnell,*

PREACHED IN  
MAID-LANE *in* Southwark,  
MAY 27, 1744.

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*By* C. HUGHES, D. D.

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*Blessed is that servant, whom his Lord, when he  
cometh, shall find so doing. Matt. xxiv. 46.*

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*Published at the earnest Desire of many  
FRIENDS.*

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L O N D O N:

Printed and sold by M. FENNER, at the *Turk's*  
Head in Gracechurch-Street. MDCCXLIV.

W. MUGGERIDGE

MEMORIAL

ON OCCASION OF THE  
DEATH

OF THE LATE REVEREND

Mr. WILLIAM BULLOCK



PREPARED IN

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## D A N. xii. 13.

*Go thou thy way, till the end be;  
for thou shalt rest, and stand in  
thy lot at the end of the days.*

**T**HESE words shut up *Daniel's* prophecy; and must be understood, as *G O D's* dismissing him from any further service in this world: he had been imployed and honoured by *G O D* as his prophet, is expressly styled *a man greatly beloved*<sup>a</sup>: but *G O D* had answered all the purposes, he intended by *Daniel's* ministry, and therefore he discharges him; *Go thou thy way.*

A discovery had been made to *Daniel* of great troubles and persecutions, which in succeeding ages the church and people of *G O D* would meet with: but *at the beginning of this chapter* a brighter scene is opened; when *Christ Jesus*, the prince of the kings of the earth, the king of kings, and lord of lords shall appear in his glory, like himself, to take vengeance on his enemies, and to reward his faithful servants.

A 2

T H I S

<sup>a</sup> Chap. x. 11, 19.

4      *The Saint dismiss'd from earth,*

THIS is mentioned by way of comfort, and is without dispute a noble cordial, to keep good men from fainting under their trials and sufferings:— but when they hear of terrible distress coming, 'tis natural to enquire, *how long it will continue?* and *what the end will be?* Accordingly these two questions are here proposed with respect to the troubles that the church of God would 'ere long be exercised with:— the *former* question is asked by one of the two angels, who are here introduced, as attending upon Christ the great angel of the covenant, *How long shall it be to the end of these wonders<sup>b</sup>?* Daniel heard the answer, but *understood not*, i. e. he did not understand the meaning of the *time, times and an half*, so clearly and distinctly as he could have wished;— however, he contents himself with what he had heard, concluding, no doubt, but the rest which he *understood not*, was a mystery not to be as yet more clearly revealed; and therefore he does not repeat the question, *When these wonders would be ended*:— but being desirous to get all the light about them, that he might be admitted to, he in his turn directs himself to Christ, and humbly asks, *O my Lord, what shall be the end of these things<sup>c</sup>?* When we observe the condition of God's church in the world, the decays of piety, the increase and spread of infidelity

<sup>b</sup> Ver. 6.

<sup>c</sup> Ver. 8.



infidelity and profaneness, the noisy and triumphing boasts of wicked men, it is a great concern to all truly good souls, all who have the interest of God and religion really at heart, what will become of *the ark*; and in their most serious hours they are often thinking, *what the end of these things will be?* Thus *Daniel* enquires here; nor do we find he gave offence. *Christ* readily answers him; and in the answer, (besides what is suggested for *Daniel's* further satisfaction, in reference to the time) we may observe *two general* things, with which *Daniel* is dismissed, and was no doubt satisfied; for *they* are sufficient to satisfy every good man, let his thoughts be ever so much perplexed and disturbed about the state of religion in his days: namely,

1. THAT tho' as long as the world continues, there will be a mixture of good and bad men, and religion will sometimes be at a very low ebb, yet God will take care of his own interest, he will have in every age *a seed to serve him*, and all shall be well at last; and at *the end of time*, the conduct of providence shall be fully disclosed, and the fitness of all God's measures shall be represented in a most convincing light; till which time we must be content to wait, for the words are now *closed* and *sealed up*: We know but in part at present, and indeed but  
a little

6      *The Saint dismiss'd from earth,*

a little part of GOD's ways can we expect to attain the knowledge of in this world; let us chearfully refer the full discovery to the *end of time*; what GOD does we *know not now*, but we *shall know hereafter*.

2. LET *Daniel* go his way, and be pleased with his own happiness, that is coming on, and shall be made complete. "Go *thou thy way*, &c. *q. d.* Be contented *Daniel* with what discoveries have been made to thee with reference to the future condition of GOD's church and interest in the world; nor be distressed about what may come hereafter; — but go *thou thy way*, take leave of the world, I have no further service for thee in this state of trial; go thy way now, enter into rest; *for thou shalt rest*, such a state remains for thee; and *at the end of the days*, the final consummation of all things, thou shalt *stand in thy lot*, that lot and portion, and inheritance, which is marked out, provided, promised, secured, and reserved in the future state of immortality, for all GOD's faithful servants, where they shall appear in glory suitable to their dignity and character, *shall shine as the brightness of the firmament, and as the stars for ever and ever.\**"

THE

\* Sup. v. 3.

and sent to rest.

7

THE words thus introduced and explained, appear a proper subject for our present meditation, and are very suitable to the sad solemnity of this day; as they may help to administer comfort to *this mourning assembly*, under the affecting breach which providence has made upon us, by the removal of a pious christian, an excellent preacher, your faithful pastor, and my dear brother and colleague in the ministry: a breach, which I fear will not soon be repaired; but—*the residue of the spirit is with G O D*—and to him must we look.

How did I hope, that for many years you would have enjoyed the faithful labours of good Mr. *Busknell*; have had the advantage of his earnest prayers, and heart-searching sermons, his kind intreaties, his affectionate admonitions, and his instructive example! what a blessing might this have been to you! how many hereby might have been greatly forwarded in the way to heaven! and how desirous was he himself to have been thus useful! what a hearty concern had he for the interest of religion, and the prosperity of precious souls! and with what zeal would he willingly have laid out his strength, and been spent in this service! had G O D seen fit to have continued him in a full capacity for it: — But providence has determined otherwise— G O D has given him a discharge from

8      *The Saint dismiss'd from earth,*  
from his labours, and said, "Go thou thy  
"way, take thy rest, and be for ever happy."  
— Blessed soul, we congratulate thy escape  
from a world of sorrow and sin, tho' we  
cannot but lament our own loss: a grievous  
loss indeed, which requires strong consolations  
to support under it. Let us see what com-  
fort we may derive from the text; there is a  
great deal couched in a narrow compass; and  
much instruction and counsel also may be  
extracted out of it; *Go thou thy way, till the  
end be; for thou shalt rest, and stand in thy  
lot at the end of the days.*

THE words give foundation for the fol-  
lowing propositions, viz.

- I. WHEN good men leave this world,  
it is by the particular direction of GOD;  
it is he, who says to each of them, *Go  
thou thy way.*
- II. DEATH to good men is not their ex-  
tinction nor destruction; they go away  
only *till the end be*: they shall be forth-  
coming again at the call of GOD here-  
after.
- III. GOD designs the advantage of his  
servants, when he removes them out  
of the world; he sends them into a state  
of *rest.*
- IV. THERE is a particular *lot*, in which  
good men shall *stand at last, at the end  
of the days.*



and sent to rest. 9

OF each of these I shall say something and then close with a suitable application.

PROP. I. When good men leave this world, it is by the expresse direction of GOD; it is he, who says to each of them, *Go thou thy way.*

THE great GOD is the supreme Lord of life and death; he kills and he makes alive; we are all his creatures, and he sends us into the world at what point of time he pleases; he appoints us our work and business, while we live; and he determines *the measure of our days*, and puts a period to our lives whenever he sees fit. We are immortal, till GOD bids us die; but when the sentence is gone forth, we soon *give up the ghost*; death will execute its commission, nor can any thing obstruct it.

IT is true indeed, that *all* men, both good and bad, die at the command of GOD; he sends them away when he pleases: and this consideration ought to have great weight with the *wicked*, and make them endeavour to be upon good terms with the supreme being, in *whose hands their breath is, and whose are all their ways*.

BUT I have chosen in the proposition to mention only *good* men; because I fully believe, that tho' GOD, by a *general* providence manages, governs, and directs *all* the

B

affairs

10     *The Saint dismiss'd from earth,*  
affairs of this lower world; yet there is a  
*special* and *particular* providence, which  
watches over the concerns of *good* men,  
and disposes all in such a manner as will  
most effectually secure their happiness. I  
doubt not, but the *means*, the *time*, the  
*place*, and all the *other circumstances* relating  
to their death, are in a *peculiar* manner over-  
ruled and adjusted, so as may be most fa-  
vourable to their highest, their eternal inte-  
rests. They die at that very time, and by  
those very means, which their heavenly fa-  
ther judges the best and most proper.

I N consequence of this it follows, that  
they live as long as G O D has any work for  
them to do here; and their work being done,  
tis fit their time should be ended. — They  
live, till by divine grace they are ripe for hea-  
ven; and what a pity then, that they should  
be longer kept out of it! — they die there-  
fore agreeably to their own desires, and G O D  
does but gratify them in the remove: their  
work being done, they see nothing here  
worth living for, nor would they, upon any  
account, live uselessly, or as mere *cumber-  
ers of the ground*; — and having good hope  
thro' grace of a better world, they wish to  
be gone; and so upon both accounts they can  
adopt the words of good old *Simeon*, and in  
his language direct a prayer to G O D, *Lord,*  
*now lettest thou thy servant depart in peace*<sup>b</sup>.

I MUST

<sup>b</sup> Luke ii. 29.

*and sent to rest.* II

I MUST just remark, before I leave this head;—that the most useful men are not necessary to GOD; he can carry on his work without them; he can lay them by without any detriment to his interest, and will take care of his own cause, when they are sleeping in the dust.

PROP. II. Death to good men is not their extinction, nor destruction; they do not cease to be; they are only gone away *till the end* be; they will be forth-coming again at the call of GOD hereafter.

IT is indeed a very *solemn and awful change* they undergo by death: who can imagine less, when body and soul, that fond couple, are to be parted, the vital cord to be broken, and they to remain for a while in a separate state, *the dust to return to the earth as it was, and the spirit unto GOD who gave it*.\*

BUT it is *only a change*; they are not annihilated, they are not lost, they are not perished for ever, they will be heard of again: neither *soul* nor *body* are for ever extinguished.

THE *immortality* of the *soul* was an article of the *Pagan* creed; and some of the philosophers have expressed, in a very sublime and exalted manner, their hopes of bliss in the next state of existence, when they should reach the seats of the blessed. *Cicero* and

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*Seneca,*

\* Eccl. xii. 7.

12     *The Saint dismiss'd from earth,*

*Seneca*, and others, sometimes speak upon this head like *Christians*; rather than like *Heathens*: I am sure however, they speak to the shame and reproach of *Christians*; who have had stronger evidences and clearer notices of the state of the blessed after death, than they were ever favoured with: *life and immortality are brought to light thro' the gospel*<sup>d</sup>.

A N D as to the *body*, tho' that really dies, and is dissolved, yet it shall rise again, and be forth-coming at *the end*. This is a doctrine of pure revelation, which natural reason did not discover. It was so novel a doctrine, and so unthought of, that when *Paul* preached it at *Athens*, the great seat of learning at that day, several *Epicurean* and *Stoick* philosophers mocked him, and others thought him to be *a setter forth of strange Gods*<sup>e</sup>; But the gospel has brought it to light; given the first notice of it; and it is *there* so evidently asserted, that the *certainty* of it is unquestionable, tho' the *manner and circumstances* are beyond the present reach of our capacities.

T H I S then is really the true notion of death — *Soul* and *body* parted for a while — the *soul* continues to live in a separate state, in *Adns*, the invisible world: — the *body* dies, is laid in a grave, and sees corruption, but shall

<sup>d</sup> 2 Tim. i. 10.

<sup>e</sup> Acts xvii.



shall live again; it shall sleep a while in the dust of the earth: but this will not be an eternal sleep, it shall awake, and revive, and be restored to its old companion: the hour is coming, in the which all that are in their graves shall hear the voice of the Son of GOD, and shall come forth. The resurrection of all is certain; the consequences of it different, according to their different characters; so it follows, *they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation*<sup>f</sup>.

THIS is matter of joy to the godly, and equally the ground of terror to all impenitent sinners.

HAPPY were it for the wicked, if death would put an everlasting period to their existence, and they were to be heard of no more; all their hopes and views are terminated on this world, nor can they expect any thing but the extremest misery in the next state; and therefore having made it their interest that there should not be a world to come, they do all they can to argue themselves into a persuasion that there really will not.

WHEREAS a future state is the earnest wish, the joyful hope, the firm belief, and the pleasing expectation of good men. They yield to death, as the appointed way to another world; and they walk thro' the dark passage

<sup>f</sup> John v. 28, 29.

14     *The Saint dismiss'd from earth,*  
passage without fear, being under divine  
conduct, and considering it as leading to a  
bright and glorious world. The thoughts  
of death, as an entire extinction of the hu-  
man nature, must needs be very shocking  
and terrible, to those who are apprised of  
the noble faculties of their souls, and know  
what exalted services and enjoyments they  
are capable of. But when men have lived  
like beasts, nay, sunk themselves below the  
level of beasts, no wonder they would be  
content to die as the beasts that perish, to go  
with them into a state of non-existence. —  
But let the *wicked* know that this will not  
be the case; they must be continued for e-  
ver, to reap the sad effects of their chosen  
folly, in a state, where they *shall seek death,*  
*but shall not find it, and shall desire to die, and*  
*death shall flee from them*.\*

PROP. III. The great G O D always de-  
signs the advantage of his faithful ser-  
vants, whenever he removes them out  
of this world. *Go thou thy way,* says he  
to *Daniel*, for *thou shalt rest*.

I T is *not*, because G O D would dismiss  
them from his service; it is not a token of his  
displeasure, because they have served him no  
better: no, Sirs; God can and will make fa-  
vourable

\* Rev. ix. 6.

favourable allowances for the imperfections and infirmities of his servants; he knows their frame, their temptations, snares and difficulties, and he is far from being a hard master; it is his known character, that he *bath pleasure in the prosperity of his servants*<sup>b</sup>.

—And this is an evident instance of it; that, when they have done all the service he appointed them, he sends them off the stage of this life, that they may be at rest. *Go thou thy way, for thou shalt rest; q. d.* “Thou  
 “ hast been my faithful servant, and hast  
 “ carefully discharged thy duty, and executed the commission I gave thee: *Go thou thy way*, thou hast borne the heat and  
 “ burden of the day, thou hast had enough  
 “ of this troublesome state, it is high time  
 “ that thou shouldst be relieved, bid the  
 “ world good night, and go to rest; I now  
 “ dismiss thee from any further attendance  
 “ upon my service on earth, and from all  
 “ the labours and perplexities of this mortal  
 “ state: *Go thy way*, take leave of this world  
 “ for ever: I call thee now to thy reward,  
 “ *thou shalt rest*; there is a rest remaining  
 “ for my people, enter thou into it, go take  
 “ possession of it; it is reserved and laid up  
 “ for my friends; of this number art thou;  
 “ my will and pleasure therefore is, that  
 “ instead of struggling any longer with the  
 “ sorrows

<sup>b</sup> Pf. xxxv. 27.

16 *The Saint dismiss'd from earth,*  
“ sorrows and temptations of the present  
“ state, thou shouldst without any further  
“ delay go to rest, and enter into thy mas-  
“ ter's joy.”

How friendly does death appear in this view! and this indeed is the real state of the case with reference to all good men; they die in order to be at rest. The sacred records are sufficiently explicite upon this head: and an express voice from heaven, which St. John himself heard, loudly proclaim'd the blessed truth; *I heard a voice from heaven, saying unto me, write; “ Blessed are the dead, which “ die in the Lord from henceforth;”* the spirit of truth confirmed the declaration, and suggests the circumstances of their blessedness; *yea saith the spirit, that they may rest from their labours, and their works do follow them*<sup>1</sup>. And a great variety of scriptures represent the happy circumstances of good men immediately upon their death; beyond all dispute proving, that *to die is their gain*; they change circumstances to their inexpressible advantage. The term in the text [*Rest*] frequently used in the sacred writings upon this occasion, is very expressive and emphatical; and in a vigorous figure illustrates the happiness of good men in the next state.

REST

<sup>1</sup> Rev. xiv, 13.



**REST** includes in it a full deliverance from every thing that can occasion uneasiness, an entire cessation from all labour — and also a refreshing ourselves after our labours and troubles are all over. — And both notions of *rest* are applicable to the case of departed saints.

**I. THEY** entirely cease from all labours, and are delivered from every distressing evil.

**THE** present world is full of troubles and perplexities; we are, like a ship upon the ocean, in a very unsettled condition, tossed about at the mercy of the winds and the waves: and tho' at some few seasons the sea is calm, and we sail smoothly and pleasantly; yet suddenly the winds blow, the waves rise and swell, *sailing becomes dangerous*, and the calm is shifted again into a terrible storm. There is no such thing as settled rest on earth; whoever looks for one, will be greatly mistaken: **G O D** never designed this world for such a state, nor will any man find it so. Like the dove that was sent out of *Noah's ark*, we may wander up and down, but shall not find *rest for the soles of our feet*: here is not the saint's rest, but *there is one remaining to them\**; it is laid

C

by

58 *The Saint dismissed from earth,*

by for them, denoting the *security* of it, and the *certainty* of their attaining it: and this they enter into at death, both as to *body* and *soul*.

**T**H E *bodies* of good men shall be fully at rest, when they die. It is said of the grave, *there the weary are at rest*<sup>1</sup>: and as one observes, "It is the prerogative and commendation of the grave, that tho' it be a dark, gloomy, and a cold house under the earth, yet it can afford, what the grandest, most magnificent palace upon the earth cannot furnish, *i. e.* ease and rest." It is a rest from all the labours and fatigues, the pains and sorrows, the burdens and trials of the present life. What a deal of care and labour is required to provide for the support of the body, and to keep the crazy earthen tabernacle in tolerable repair; and after all our care, what diseases and painful disorders, what weaknesses and decays are they liable to, and more or less afflicted with!

**W**H O E V E R is acquainted with the fine contexture of the human body; what a variety of nice parts and organs it is composed of; fibres, nerves, veins, muscles, arteries, sinews, &c. all of them exquisitely curious; and liable to different disorders; will not so much wonder, that we sometimes are in pain, and sicken and die; as he will be surprised to find

health

<sup>1</sup> Heb. iv. 9: Job iii. 17.

*and sent to rest.* 19  
health and ease, strength and life so long  
continued to so many.

*Our life contains a thousand springs,*

*And dies if one be gone:*

*Strange! that a harp of a thousand strings*

*Should keep in tune so long!* WATTS.

Now these diseases and pains, tho' they may not immediately work death, yet they however are very grievous and troublesome, they abate the comfort and usefulness of life, nature is oppressed and groans under them; but death delivers from *all*—the good man dies; and there is an end of all his pains and troubles, his cares and his sorrows for ever; no paroxysms of gout or stone, no sickness nor loathsome qualms, no burning fever, nor shaking ague, nor one of the numerous tribe of maladies and disorders, to which the human nature is subject, shall afflict him more; his body is laid to sleep, and takes its rest in the quiet chambers of death, in a bed of dust, softened and perfumed by having once lodged the sacred body of the blessed Redeemer, Jesus, the Son of the most high God.—This indeed is common both to good and bad men; the grave is a resting place to each, *alike*: but the *difference* of their condition will be visible to all the world at the *great rising day*,  
C 2 when

20     *The Saint dismiss'd from earth,*  
when they shall all *awake out of sleep* :  
and it does indeed commence *in part* at  
death : — For while the body slumbers in  
the grave and rests quietly there, the *souls* of  
*good* men are also at rest in GOD : they en-  
ter upon their rest immediately ; they go to  
Christ in *paradise*, are carried by *angels* into  
Abraham's *bosom* ; and are delivered from e-  
very thing that administred occasion of grief  
or distress to them in this world : their sins  
are ended with their lives ; not an evil thought  
shall molest them more ; the body of sin is  
dropt ; their enemies all vanquished, and fixed  
at an eternal distance from them. They shall  
no more complain of temptations, snares,  
dangers, infirmities or sins ; they shall no  
more cry out, *O wretched men that we are,*  
*who shall deliver us from this body of death !*  
no ; now their souls are escaped, they find  
themselves enlarged, at full liberty, and  
breathe the pure air of heaven ; — quite  
the reverse of this the case of *wicked souls*  
departed ; they are dragged down to the  
regions of the damned, and *in hell* they lift  
*up their voice, being in torments.*

II. IN that blessed world the holy soul shall  
not only rest from its labours, but be  
fully refreshed after its labours are over.

THE happiness of the saints after death is  
not merely *negative* ; it does not consist only in  
a freedom from all *evil* ; but there is a *posi-*  
*tive*



free part of it also, which includes the possession and enjoyment of all good things: nothing will be wanting that can contribute to our happiness: *fulness of joy; a crown of life and glory; rivers of pleasure; a kingdom that cannot be shaken; an inheritance incorruptible, undefiled, and that fadeth not away*: these and such like metaphors, tho' they include very sublime and lofty ideas, and represent something very lovely, and desirable; yet are all but low images to set forth the exalted glories of the heavenly state; which are indeed inconceivable—the company, the enjoyments, the work and business, and every thing else belonging to heaven, all concur to revive and delight the new-arrived soul, and fill him with the most rapturous pleasure; joy beyond conception.

THUS advantageous is death to all good men! we may well call them blessed, who have done with this world: no cross, no affliction can reach them in the state of rest, which they have now attained! all tears are wiped away from their eyes; they shall no more lament, “Oh my head! or oh my heart!” neither *soul* nor *body* shall have any burden to complain of; the days of their mourning are ended: “Tears (says an excellent writer \*) are the inheritance of  
“ our

\* Bishop Hopkins.

22     *The Saint dismiss'd from earth,*

“our eyes; either our sufferings or our sins  
“call for them: the first possession which  
“we take of the world is by crying, and  
“there is nothing we hold by a surer tenure  
“than our grief; and nothing can dry up  
“our tears but the dust of the grave.”—

Well, but *that* will do it effectually; for all  
beyond is joy and bliss; there is no wet eye,  
no mourning heart among departed saints;  
all with them is pleasure, joy, and consum-  
mate felicity.

THE three principal figures, whereby the  
sacred scripture represents our condition in  
the present world, are *travelling*, *labouring*,  
and *fighting*; each of which does necessarily  
suppose trouble and fatigue:— death delivers  
the good man from all— Oh how pleasant is  
rest to a weary *traveller*, fatigued by the  
length of the way, and the badness of the  
roads! with what satisfaction does he wel-  
come rest at night; and oh how sweet his  
repose, when he is got to his journey's end!  
— How comfortable is rest and refreshment  
to a *labouring man*, who has worked hard,  
and borne the heat and burden of the day!  
how does he welcome the approach of night,  
when he may lay him down to take his rest!  
— and how agreeable is the end of a battle  
to a *soldier*, who has met with a thousand  
dangers, and bravely *fought* his way thro' all!  
with what surprising pleasure does he find  
himself

himself safe, and welcomes the time, when he shall have a relaxation from the dreadful hardships of war; and more especially so, if he has had such success against his enemies, as shall render war further needless, and prevent future dangers!

Thus must rest be acceptable (yes; and infinitely beyond what these faint emblems can represent it) to every departed saint; when he finds himself safely arrived in his father's house, eternally freed from all fatigues and labours, removed far above the reach of his most violent enemies; and in the enjoyment of all his heart can wish. — I pray G<sup>OD</sup> we may all of us know the full extent and degree of this satisfaction, by our own happy experience! — But I proceed to the fourth proposition included in the text, viz.

**PROP. IV.** There is a particular lot, in which good men shall stand at last; *thou shalt stand in thy lot at the end of the days.*

**T H E** obvious meaning of which is this: At the end of the world, the final consummation of all things; when days shall be ended, and time shall be no more; when the present system of nature shall be taken to pieces, and this world, with  
“ all

24     *The Saint dismiss'd from earth,*

"all its appurtenances, shall be burnt up;  
"then *thou shalt stand in thy lot, i. e. have a*  
"place and sure abode in the heavenly  
"world, *the lot* assigned to thee by a gra-  
"tious God amongst his faithful servants,  
"when they shall be severally disposed of and  
"settled in the mansions, the *many mansions*,  
"which are in our father's house above."

: At the end of time, Jesus, who once  
came into the world as our *Redeemer*, will  
come again and appear in glorious majesty  
under the character of *Judge*; all mankind,  
that ever lived on earth, shall then be con-  
vened before his awful tribunal; *death and*  
*the grave shall then give up their dead*; those,  
who sleep in the dust of the earth, shall then  
awake and come forth, when the trumpet  
shall sound, and a loud voice shall shake the  
earth, "Arise ye dead and come to judg-  
"ment." The *risen body* shall then meet  
its former dear companion *the soul*; and e-  
very man thus *entire*, shall appear before the  
judgment-seat of Christ. — An awful separa-  
tion will then be made *betwixt them that feared*  
*G O D*, and *them that feared him not*; the  
wicked shall be station'd at the left hand,  
and in the utmost distress shall tremble at their  
expected doom; calling to the rocks and to  
the mountains to fall upon them, or creep-  
ing into the caves of the earth, in order (if  
possible) to escape the wrath of the lamb;  
but



but all in vain— while the others, the faithful servants of God shall stand in the judgment, shall be able with a holy confidence to look their judge in the face, and to give up their accounts with joy, and shall have their happy lot assigned to them among their fellow-saints in the heavenly regions: soul and body being then re-united, the whole man completed, shall stand, be fixed and established in perfect happiness, without any possibility of change. The blessed saint, at this last day, the day of *the manifestation of the sons of GOD*, being now settled in the heavenly paradise, shall go no more out<sup>m</sup>: his whole self shall enjoy full happiness, to the highest degree of his capacities; and that, which renders it complete, is, his rest shall be *continual* without intermission, and *constant* without end.

By using the term *lot*, allusion is made to *the land of promise*, the figure of the heavenly *Canaan*; as *that* was exactly marked out by lines into several *lots*; and each of the tribes of *Israel* was placed in its particular lot. Thus in our father's house above there are *many mansions*, resting or abiding places\*;

D into

\* Rev. iii. 12.

\* *Movet*: habitationes; *Mansio* est habitandi locus. *Grat.* à *posui*, quæ vox denotat permanere, aut constanter, immotus, fixus, in statione quadam certa manere. A very proper term therefore to be used for the heavenly inheritance, which is fixed and stable.

26     *The Saint dismiss'd from earth,*

into which the saints shall be severally disposed according to the appointment of GOD: *thou shalt stand in thy lot*; "in that part of the heavenly inheritance, which shall be adjudged or assigned to thee by divine order: heaven is thy country, thy home, thine inheritance; it is allotted to thee, and there shalt thou have thine eternal abode: there shall be thy rest for ever."

SOME have thought, that there are particular apartments or mansions in the heavenly world, allotted to the saints of GOD, agreeably to the characters they sustained on earth; or the degrees of their service and usefulness in this state of trial; or the several periods and ages in which they lived: accordingly they have found out some mansions for the *Old Testament* saints, and others for such as live under the *Gospel*-dispensation: mansions for *patriarchs*; for *prophets*; for *apostles*; for *martyrs* and *confessors*; for *private saints*; and the like. — But nothing of this can be concluded with any certainty; 'tis mere doubtful speculation, and affecting to *wisdom above what is written*. It is sufficient for us to know, that every saint in heaven shall be *completely blessed*, and be fixed by infinite wisdom in a *happy* lot.

NOT but that it is very probable, the mansions of the blessed are distinguished from one another; every saint shall stand in *his own* lot

lot at the end of time, *his own* proper apartment; but yet be capable of receiving an additional felicity from beholding the glory of the whole palace. And I make no doubt; but there are different degrees of glory in the heavenly apartments. St. Paul, no question; will be fixed in a lot of *distinguished* light and glory, far superior to the mansion of a private christian. Distinguished piety, and usefulness on earth will meet with a distinguished reward in heaven: God will *not overlook* or pass by any of the faithful services of his people, *none of their labour of love* shall be forgotten; it shall all be suitably rewarded at the resurrection of the just. — This difference, or distinction of glory and happiness in the blessed saints, is sufficiently hinted to us in *the parable of the talents*; and St. Paul declares the same in that remarkable passage, *there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory; so also is the resurrection of the dead*.

THUS under these two last propositions, we have a comprehensive representation of the good man's happy circumstances in his next state of existence: namely, — “immediately upon his leaving this world,

D 2 “when

\* Matt. xxv. and Luke xix.

• 1 Cor. xv. 41, 42.

28     *The Saint dismiss'd from earth,*

“ when the union of soul and body is broken;  
“ the *body* is laid to rest and sleep in the  
“ quiet grave, the *soul* ascends to God, and  
“ is advanced to a state of pure and un-  
“ mingled pleasures in paradise; ~~when~~ it  
“ directly passes into glory, and upon his  
“ entrance into the heavenly world, the  
“ saint commences happy, and has the full  
“ assurance of perfect glory: but the coro-  
“ nation, the consummate felicity is defer'd  
“ till the great resurrection-day, at the end  
“ of the world; — then the body shall  
“ awake and rise out of the grave refreshed,  
“ and unspeakably improved, and shall be  
“ rejoined to its former dear companion the  
“ soul; and both together in everlasting  
“ union shall be fixed in a state of consum-  
“ mate bliss at the right hand of God in his  
“ heavenly kingdom.” Then shall the  
crowns of all God's saints be placed upon  
their heads, and their joy be made perfect:  
they shall then enter upon their full reward,  
having been openly acknowledged and owned  
by Christ the judge of all, as his faithful dis-  
ciples and friends.— The great Dr. *Bates*, in  
his elegant manner, illustrates this by a com-  
parison; I will borrow his words; “ A S  
“ the *Roman* generals (says he) after a com-  
“ plete conquest first entered the city *pri-*  
“ *vately*; and after having obtained licence  
“ of the senate, made their *triumphant* entry,  
“ with



“with all the magnificence and splendour  
 “becoming the greatness of their victories :  
 “S. O, after a faithful christian hath fought  
 “the good fight, and is come off more than a  
 “conqueror, he enters privately into the ce-  
 “lestial city : but when the body is raised  
 “to immortality, he shall then in the com-  
 “pany, and with the acclamations of the  
 “holy angels, have a glorious entry into it.”  
 — All the saints shall then make their publick  
 entry together, with crowns of life and glory  
 on their heads : and oh how grand the sight !  
 how surprising and overwhelming !

## A P P L I C A T I O N.

I. Do good men die at the pleasure of  
 G O D ; does he fix the time, and bid them  
 go their way, when he sees fit : how quiet-  
 ing and supporting is this consideration both  
 to themselves when dying, and to surviving  
 friends, after their death. — This is indeed a  
 grand support of good men in the views of e-  
 ternity : this reconciles them to the thoughts  
 of death, and makes them willing to depart ;  
 it is the voice of their beloved bidding them  
 go their way, and calling them home to him-  
 self — And let me add, this consideration  
 should also support surviving relatives and  
 friends under such awful dispensations. —  
 My husband, my father, my minister, my  
 useful and valuable brother and friend is gone  
 his

30     *The Saint dismiss'd from earth,*  
*his way, the way of all the earth.* Oh af-  
fecting stroke! but it is G O D has done it:  
the sovereign Lord of all, the wise, the good,  
the righteous G O D: let us then *be dumb,*  
and *not open* our *mouths* by way of complaint  
or murmur; let us, with *Aaron*, hold our  
peace: or, with a becoming submission of  
soul, let us *at least* sigh out; "the will of  
"the Lord be done; it is the Lord, let him  
"do what seemeth good in his sight."

2. Do good men exist in another state,  
after they have done with this world, and  
are gone away from it for ever? death is not  
their extinction, they do not cease to be; this  
awful truth should teach us all to consider  
ourselves at present in a state of trial, as can-  
didates for heaven, and bound for another  
state of existence: and in consequence here-  
of we should *pass the time of our sojourning*  
on earth *in fear*, and be seriously careful to  
provide well for another world, and to make  
sure work for eternity. If I am hastning a-  
pace to death, and must exist in another  
state after death, surely in point of prudence,  
and as a friend to myself, I will make the  
best provision I can against this important  
season, that when my soul shall quit its pre-  
sent tabernacle, I may be received into man-  
sions of bliss, to dwell in the presence of  
that G O D, who is the father of my spirit,  
and the only possible happiness of my reason-  
able

able and immortal soul: and to be with CHRIST, which is *far better*, than any circumstance, or situation in the present life can possibly be.

3. Do good men at death enter into rest? and shall their happiness be completed in *soul* and *body* at the end of time? what an influence should this most comfortable doctrine have upon us; both to direct our conduct, and to support our spirits!

§. I. To direct our conduct; in such particulars as these, *viz.*

1. WE should labour with our utmost diligence to secure the character of good christians. The *name* will not suffice; the *thing* will be required: we must be good *at heart*; and good *in life*, christians *indeed* and *in truth*, as well as in *name* and outward *profession*; or else we shall fall short of the rest and happiness, we have been hearing of.

2. WE should pity the impenitent and wicked; for they have *neither lot nor portion in all this matter*; and our pity should put us upon doing all we can to recover them to a sound mind, and bring them back to God. Let *ministers* especially, whose business it is to watch for souls, take heed to this. And oh what joy will it be to us at last to meet any such, as through the blessing of  
God

32 *The Saint dismiss'd from earth,*

God upon our labours have been directed into the way of life! May we have many such, as seals to our ministry, who shall be the crown of our rejoicing at the great day, and who will have cause to bless God for us to all eternity!

3. WE should abate our fondness for the present world, since we cannot be at rest till we have done with it. What a vain, vexatious world is this! what a blessed state of rest do we expect hereafter; how preposterous to set our affections, or to seek a rest here; we should even wish to be gone!

4. WE should be animated in the christian warfare, by the assured expectation of a blessed reward in a state of rest and happiness, when our warfare is ended. The reward at last will pay for all. Nothing sure is too much to be done or borne in the service of so good a master; who will abundantly reward us, not only beyond our deserts, but also far beyond our hopes; the rest and happiness of heaven surpasses our most raised expectations; we cannot at present conceive what it is.

5. WE should take all possible methods to discover the gratitude of our minds, and our sense of obligation to God for the abundant care he takes of us, and the noble provision he has made for our future eternal happiness,



happiness, when we shall bid farewell to the present world.

§. II. THIS doctrine of the saints *rest* and happiness *after death*, is calculated to administer strong consolation to all good men, in every circumstance and season, when comfort is most desirable. — As for instance,

1. UNDER all the troubles and vexations of the present world. Look forward, christian, to death; *that* will give thee a full deliverance from all evil. A good man can see to the end of all his sorrows: he drops them all with his body. Whatever troubles wicked men meet with in life, they are but the beginning of their sorrows; something infinitely worse shall be their lot and the portion of their cup hereafter: but the child of GOD sees nothing beyond death, but ease, peace, and joy. “Let my troubles be ever so sharp, blessed be GOD they cannot be long; a few years more will put a period to my life, and then farewell sorrows for ever.” A good old man, now with GOD\*, when the civil wars began in *England*, and the most bloody tragedies were acted, comforted himself with this; “Well, I’ll go home and die, and be out of the reach of all:” and it is

E

indeed

\* Mr. Dod.

34     *The Saint dismiss'd from earth,*  
indeed matter of unspeakable comfort to good men, struggling with *present* difficulties, or expecting *future* trials, that death will place them at an eternal remove from all, in a state of settled rest and perfect ease. St. *Jerome*, considering the happy release from every troublesome evil, which death procures to a good man, gives it as his opinion, that our blessed Saviour did not weep over his friend *Lazarus*, because he was dead; but because he was to be raised again; he wept to think that his friend should be brought back into so troublesome a world: and we are told, that the third *Toletan Council* resolved upon this, as their interpretation of the text.— But tho' I apprehend both the *Father* and the *Council* to have been in the wrong; yet I doubt not, but it would be matter of unspeakable grief to departed saints, if they should be remanded into this vexatious world.

2. WHAT a pleasing view does this give us of death! and how should it reconcile good men to the thoughts of it!— The reason, why death appears so terrible to some good men, is, because they look altogether at the dark side of it; they think of it, as the separation of soul and body; the dissolution of the earthly tabernacle; and the introduction of the spirit into an awful eternity; and how it will fare with them *there* they know not:

not: they have their doubts and fears, lest after all they should miscarry and fall short.

—Whereas, when we have once sufficient reason to conclude, that we are the people of God, we should then habituate our minds to such representations of death, as would effectually disarm it of its terrors. Let us then think of it, as a messenger sent by God to introduce us into a state of rest. If we are true christians, and die in the Lord, the language of God when he bids us die, is only this: “Go thou thy way, for thou shalt rest;” “thou hast been harrassed, perplexed and” “encumbered long enough, go now and be” “at ease for ever.”—And is there any thing shocking, or affrighting in all this! with what placid composure, and divine joy might a good christian in this situation leave the world and die!

3. **THIS** view of death affords comfort under the loss of our pious friends departed. They are at rest, perfectly delivered from all the troubles of this world; the pains of body, the anxiety of mind, the cares and vexations of life, which lately bore hard upon them, are ceased for ever: and indeed, tho’ we cannot but be sensible of our own loss by their remove, yet we should rather congratulate and rejoice in the rich, the immediate, and the eternal advantage, which they reap by death:—and let us please ourselves with

36     *The Saint dismiss'd from earth,*  
the agreeable hopes of meeting them e're  
long in the heavenly world, and of *standing*  
with them in the *same* lot, *at the end of the days.*

YOU will now, I suppose, think it high  
time, that I should say something particu-  
larly in reference to Mr. *BUSHNELL*,  
our dear friend, whose death has occasioned  
this discourse.

THE theme is so very tender and affect-  
ing to me, that I scarce know how to ex-  
press myself upon the sad occasion; none but  
GOD knows how great a share I bear in the  
affliction and sorrow of this day. I can truly  
say, *I am distressed for thee, my brother.* The  
several circumstances of the case are so mov-  
ing and afflicting, that I fear we must look  
upon his death, as a token of GOD's displea-  
sure: so good, so able, so useful a minister  
snatched away from us at once! "Lord,  
" what wilt thou have us to do? show us  
" wherefore thou thus contendest with us!  
" let us hear the rod, and who hath ap-  
" pointed it: oh would to GOD, we might  
" get benefit by his death; when we shall  
" enjoy the advantage of his life no more!—  
He is gone *his way*, to his eternal rest; and  
we shall see his face, and hear his voice *no*  
*more!*

HE was the son of Mr. *William Bushnell*,  
a considerable trader at *Wallingford* in *Berk-*  
*shire*, born on *March 3, 1699*. From early  
life



life he discovered a serious turn of mind to religion; and with his father's approbation, directed his thoughts and views to the ministry, to which he had a natural and strong inclination. He finished his *grammar* learning at the age of *sixteen*, under the instruction of the reverend Mr. *Clark* of *Beconsfield*: from hence he was removed to *Bridgwater*, for *academical* learning; and was here educated for the ministry, and completed his studies, under the care of the excellent Mr. *More*; who was so happy as to furnish the church of Christ with many useful ministers: such as have been ornaments to their character and profession, and done worthily in their day, besides our deceased friend:—tho' I will be bold to say, he could not be exceeded by any of them in a zeal for his great master's service, and a hearty concern for the welfare of precious souls:—many of them are already fallen asleep; but others have still a standing in their Lord's vineyard: and may God prolong their lives and usefulness for many years!

UPON this sacred work he *early* entered\*; and was soon settled at *Potterspury* in *Northamptonshire*. God greatly owned his pious and unwearied labours; gave him many seals to his ministry; and he was no small blessing in that place, and to all the neighbourhood:

\* About the age of *twenty-one*.

38 *The Saint dismiss'd from earth,*

hood: here he raised a large auditory; but of the poorer sort; and continued with them for eighteen years, till he had in a manner expended his own patrimony and substance; tho' in that time he was invited to a more wealthy congregation in the city of *Bristol*.

A T length he thought it necessary to remove; and accepted an invitation to a congregation at *Andover* in *Hants*: here he continued but a little time\*; and apprehending he might be more useful elsewhere, he left them, and went to *Nailsworth* in *Gloucestershire*; where he continued till *January* last; when agreeably to your invitation he came, and settled amongst us—settled did I say? a short settlement truly! it should rather be said, he came and paid us a *hasty* visit, and is removed for ever.

AFTER Mr. *Bushnell* had frequently signified to me his desire, that I would assist him in a remove to some other situation; where he might be as useful, and more comfortable, than in the place where he then was: I must confess, I was very desirous to bring him among you here; and did in the strongest terms recommend him to your choice: and tho' God has removed him soon; yet he has been with us *so long*, as fully to convince me, that I was not mistaken in my opinion of him; *so long*, as to give a full specimen of his great talents and ministerial abilities;

\* About two or three years.

abilities; the pleasing prognosticks, I hoped, of his eminent usefulness for *years to come* — It was a vast satisfaction, I own, to myself, to see how generally acceptable he was to you; how he was growing daily in your esteem, and insensibly conciliated your regards: and I take this opportunity publicly to thank you *my friends*, for every instance of *honour* and *respect* you showed him. Nothing less indeed could be expected; for so good and pious, so diligent and worthy a minister, can scarce possibly fail of being esteemed and beloved by all, who have a taste for serious godliness, wherever his lot is cast — if any could treat so excellent a servant of Christ with neglect and contempt, let their own severe reflections be their punishment, now he is dead and gone: did I know of any such in this society, I would not scruple to tell them, *they were not worthy of so valuable a blessing*. — And truly, I wish this is not, in some measure, the case; He was *too good* for us, and G O D in judgment has taken him from us. —

HE was a serious christian; a faithful minister; his heart was in his work; his own spirit was deeply affected with the great truths of the gospel; and with what earnestness and zeal, did he endeavour to press them home upon the hearts of his hearers! — You will many of you remember (I am  
sure

40     *The Saint dismiss'd from earth,*

I shall never forget) with what fervour he administered the *Lord's supper* here the last *sacrament-day*;—the *only* time, he ever performed that exercise amongst us!—his flowing tears discovered how much, how tenderly his own heart was impressed upon the solemn occasion, and helped to melt ours: and I may ask, as one of the disciples did the other, when in the way to *Emmaus*, they had met with Christ; *did not our heart burn within us, while he talked with us?* of the love of Christ, and enlarged upon our unspeakable obligations to our dear redeemer?—I am sure it afforded me pleasure to see the seriousness, which appeared in every countenance at that time.

HE had a great fluency and copiousness in prayer; a happy talent of chusing subjects, that were striking; and his compositions were always very correct and judicious, admirably adapted to reach the conscience;—and delivered with such a *pathos*, such *seriousness* and *gravity*, that made a full amends for a *little tone*, which he sometimes had, towards the conclusion of a sentence: but if it had been abundantly more, it would never have been an objection to hinder his usefulness with any, but such as regard the *air* and *manner* with which a discourse is pronounced, more than the solid and awful *matter* which it contains:—and truly, let our discourses



discourses be what they will, there is very little likelihood of doing much good to persons *thus disposed*; they come to hear, but not to understand, or to profit by what they hear; if their ears are tickled for a while, they have their desire (or, as our Saviour says, *their reward*, all they aim at) tho' the heart remains as hard, as unimpressed, as unacquainted with the great things of God as ever.

He had a great fund of knowledge, both divine and human; a large acquaintance with history, and other parts of learning. By this means his conversation was very entertaining and instructive; and he would always aim at making his visits useful, by taking occasion to say something for God and religion. And I remember well, when I first opened to him my design of recommending him to your choice, he asked whether you were a people, that would allow him to visit you, *as a minister*; for he would never come among any people, who would not admit or be pleased with visits of that kind. — Upon the whole, to speak my mind freely, “a more able, willing, serious, laborious minister, I do not know; and if I may be allowed to use the words of St. Paul, in reference to his beloved *Timothy* (I assure you they express the sentiment of my very

F

42 *The Saint dismiss'd from earth,*

soul) " *I have no man like-minded, who will  
" naturally care for your state.*"

As to his *religious* principles: after an impartial and careful examination of the controversy, he chose to take his lot with the *Protestant Dissenters*; and was always a determined advocate for *moderate nonconformity*, as being in his opinion founded upon the two grand pillars of the *reformation*, viz. " the liberty of private judgment," and " the perfection of the scriptures." This being his way of thinking, like an honest man he stood firmly to it; nor could he be tempted by the offers made him of preferment, in case he would conform; and the advantageous prospects he had in being related to a bishop in the established church\*; who valued him for his piety, and would have provided well for him.

He did not like to distinguish himself by any of the lesser names, which divide the christian church; and kept clear of the extremes of all parties.

As to his *political* principles: he was firmly attach'd to his Majesty King GEORGE, and his illustrious family. With great satisfaction he saw the Protestant succession in the

\* Philip. ii. 20.

\* The Right Reverend Dr. Hugh Boulter, Archbishop of Armagh, and Primate of Ireland.

the illustrious house of *Hanover* take place in the person of the late King *GEORGE* the First of blessed memory; when the vilest attempts had been made to set it aside, and such attempts as could not have failed of success, had not *GOD* himself, to the surprise of all the world, in the very critical juncture defeated them. — He was ever studious (as a faithful subject to his king, and friend to his country) to contribute all he could to the ease and support of the administration; especially by checking in others, and not allowing in himself, that forward humour of arraigning publick measures, and that freedom of censuring and vilifying our governors, which has been the scandalous reproach of the present age; and by which it is plain, the hands and the hearts of our common enemies have been strengthened and encouraged to such a degree, as might have been of fatal consequence to these nations, had not our *GOD*, who is the *GOD* of salvation, blasted their designs, and seasonably appeared for us. — That *malignant spirit*, so contrary to christian rules, is now I think considerably abated; and may it never more be found among any but such only, as are the avowed enemies of our king and our country! As for *such*, we can scarce expect their *envy* or

44     *The Saint dismiss'd from earth,*  
*malice will cease; but God, I trust, will*  
*always restrain their power.*

IF we view our deceased friend in more private life: we shall find a sorrowful widow mourning the loss of an affectionate husband and a faithful friend. May her maker be her husband, *the Lord of hosts is his name!*—his children also have reason to lament the loss of a most loving and tender father;—and they will allow me on this sad occasion to admonish them to recollect his pious instructions, his earnest and importunate advice in reference to their eternal concerns, and to bear in mind the good example he has set them; that they may meet him hereafter at the bar of Christ with joy, and not with sorrow.—He has not left his family the great things of the world: no, far from it: his circumstances were much reduced and low; but let me tell them, “He has left  
“you God’s blessing; tho’ he is dead,  
“God, I trust, shall be with you; to guide  
“your ways, and to supply your wants.  
“Depend upon it, *God will provide!* if you  
“seek and serve him, he will not leave nor  
“forsake you! he will raise you up friends  
“I doubt not, beyond your expectation;  
“and I hope Mr. *Busbrell*’s late remove to  
“this place will appear to be a kind pro-  
“vidence



"vidence to his family, in this very re-  
"spect."

It pleased God frequently to afflict him with very sharp pains; he bore them with great patience and submission; never murmured against God, nor thought the worse of him upon this account.

IN his last illness, which came upon him with resistless force like a mighty torrent, he discovered an entire resignation to the will of God; he had the sentence of death within himself; and as he told me, "was very willing to die, if God saw fit; "I trust, said he, I have served God sincerely and faithfully, and I thank him, I can look forward with good hope thro' "grace, to a better state" — And, as I am informed, some of the last words he uttered were, "I am resigned, I am resigned, amen, and amen." And thus he closed life; the days of his mourning are now ended, God has sent him to rest. Let us comfort one another with these words!

AND GOD of his infinite mercy grant, that we may all improve this alarm of providence to the greatest diligence in preparing for our own change: that as our deceased friend is now, we trust, in the paradise of God, with Christ the Saviour of men, we  
in

46 *The Saint dismiss'd from earth, &c.*

in due time may meet him and the rest of  
our pious friends already departed, in that  
blessed state, and so may be for ever with  
the Lord; and stand in the happy lot of  
God's children in the end of the days.

**Amen!**



**H Y M N.**

# H Y M N.

## I.

**G**OOD men, oppress'd with cares and  
[pains,  
How they complain and sigh!  
Weary of life, they only wait  
Their *Master's* leave to die.

## II.

**G**OD sees their tears, and hears their moans,  
And bids them *go to rest*:  
They *go their way*, their sorrows end;  
And they are fully blest.

## III.

Happy our friends, who've shot the gulf,  
And got within the vail;  
Their *days of mourning ended* are,  
Their joys shall never fail.

## IV.

Jesus! and when shall that dear day,  
That blessed hour appear;  
When I shall leave this vexing world,  
And dwell amongst them there!

## V.

Prepare me, Lord, for thy right hand;  
Then come the *happy hour*,  
When I shall reach my *heav'nly* home,  
Nor *sin* nor *sorrow* more!

F I N I S.

# H Y M N

**G**OOD men, oppress'd with cares and  
pains,

How they complain and sigh!  
Wearied of life, they only wait  
Their Master's leave to die.

II.

God sees their tears and hears their moans;

And bids them cease to sigh;  
They go to rest, and know no end;  
And they are still alive.



Happy our friends who've lost the Gulf,  
And got within the veil;  
Their days of mourning ended are,  
Their joys shall never fail.

III.

Jesus! and when shall that dear day,  
That blessed hour appear;  
When I shall leave this vexing world,  
And dwell amongst them there!

V.

Prepare me, Lord, for thy right hand;  
Then come the happy hour,  
When I shall reach my dear home,  
Nor sin nor sorrow more!

F I N I S



